

Baptist Record

J. B. GAMBRELL, } EDITORS.
GEO. WHARTON, }
CLINTON, MISS.
Thursday, - June 18, 1885

Editorial.

Receipts—Henceforth, subscribers will find their receipt folded in their paper. Please preserve it for reference.

NOTES AND COMMENTS.

We acknowledge an invitation to attend commencement exercises of Lea Female College, June 22d.

In the meetings in Atlanta by Dr. Munhall, the evangelist, it is estimated that 1,500 people daily ask for prayer.

Will not Brother Brown, of Kosciusko, give us some time soon an article on the duties of deacons? We know that he is able to do it well.

Bro. W. Lang Souter writes us from the bedside of his afflicted son, and sends six names with six dollars for the Record. Thank you, brother, may the Lord speedily raise up your son from his bed of suffering.

We extend a welcome to Bro. S. M. Provence, who in September will begin his labors as editor of the Florida Baptist Witness. Bro. Provence is a man of decided convictions and a good writer. We expect good things of him.

We see it stated that the New York Baptist churches have only one young man at college preparing for the ministry. Brooklyn has two, and Albany one. Great need is there that we should pray the Lord of the harvest to send forth more laborers.

Rev. John L. West has sold his interest in the Alabama Baptist to his partner, Maj. J. B. Harris, of Livingston, Ala. Failing health is the cause. He has been a faithful worker, and has done much for the cause of the Master in Alabama. We wish him the success he so well merits.

We are sorry to learn that Mr. Gladstone and the entire Cabinet have resigned. We fear that serious harm will come to England from this action. He has pursued a wise policy toward Russia, and we fear that now the people of England, no longer restrained by his wise counsels, will be hurried into the much-dreaded war.

We now have the Record in nearly every family of our church, and it is a long time since it was so generally read. It is growing better with each issue.—JOHN H. COLLINS. Thank you, brother, if one member in each of our churches will do what you are doing, its improvement will not end soon.

We are glad to know from Bro. E. Thigpen that the Board meeting of the General Association, held with Mt. Nebo church, fifth Sunday, was well attended. Quite a good sum of money was sent in, and the brethren hope that they will close their year next fall free of debt. Let every one of them strive to that end.

The regular quarterly meeting of the State Board in Nashville last week was an inspiring one. Over \$500 had been raised for State Missions during the month of May. More than half the debt had been paid, and thirteen missionaries have been added to the roll during the quarter. Secretary Gates has his plans well formulated, and the outlook for State work was never so bright as now.—AMERICAN BAPTIST REFLECTOR. This is cheering news, but no more than we expected to hear.

The late Dr. Bond, of Baltimore, once said, "The hues of Romanism are inlaid throughout all Protestantism." There are constantly recurring evidences of the truth of this saying. A notable one is the recent sprinkling of Gen. Grant when he was thought to be dying, already unconscious. Dr. Newman, his attending Methodist minister, seized a bowl and sprinkled him in the name of the Trinity. Here are the true colors of Romanism displaying themselves vividly.

The Presbyterian General Assembly, North, debated the question of high license, as a stepping stone to prohibition. They closed the discussion without coming to any definite conclusion. Now we submit that high license is not what we need. It is only a compromise, and Christian people can afford no compromise of this great question. Nothing but straight square prohibition will ever satisfy the demands of the question. We cannot afford to tamper with this great evil. It is like the drunkard trying to taper off by degrees. He does taper, but he tapers up and not down. He starts from the small end and tapers larger and larger. So we think of high license. The high license we want is the license to stop entirely the a cursed traffic. Give us this and we will be satisfied. We can not but view it as a reproach upon such a great and good body of men as generally compose a Presbyterian assembly, that they should be so weak and uncertain on this subject. If Baptists and Methodists have left to them the honor of leading and pushing this work, they certainly will not shrink from that responsibility.

A young Baptist minister was preaching on the subject of baptism before an audience composed of Christians of all denominations. He said, "Baptists do not stick about the mode of baptism. Any of the modes of baptism will suit

them." There were surprised and knowing looks from the pews all over the house. The preacher continued, "For instance, some men prefer to baptize with the face downward, some, with the back downward, some, with the feet foremost, some, with the right side downward, some with left, etc. Now, as Baptists, we stick for none of these modes. The mode is unimportant. The great point is that it be baptism." A noticeable hanging of heads over the house. That preacher is to-day, perhaps, the greatest Baptist preacher in America.

PROSELYTING IN MEXICO AGAIN.

J. F. Corbin, Methodist missionary at Saltillo, Mexico, devotes over three columns of the Texas Christian Advocate to Bro. W. D. Powell, our missionary at the same place. The article bears evidence of an unlovely spirit, and is plentifully spiced with such epithets as "sneaking," "meanness," "trickery," "deception." Those who like that sort of literature will be edified. We have some Baptists who write in that vein, and we are always ashamed of them. We waded through the dismal columns, the better parts of which were from others than Mr. Corbin. The great offense is that Baptist missionaries have distributed tracts on baptism, and numbers have turned from their former practices to the true way, as we believe. This is a shocking thing. When the world is so wide and there are so many easy ways to be ridiculous, it is hard to understand why one should choose this particular method. All denominations have tracts setting forth their views, which they circulate freely. Do Presbyterians and Methodists intend to hold that their Mexican converts shall not be allowed to read literature, which they do not furnish? Are Mexicans free? Mr. Corbin needs a tract on religious freedom.

Mr. Boyce, Presbyterian missionary, lodges a complaint. Mr. Corbin writes to him for facts about Baptist proselyting, "character of members," etc., etc. at Porras. We remark that it does not look well for a person in an ill temper, as Mr. Corbin evidently is, to be writing for "character of members." It smells of slander.

The Presbyterians have a school at Porras and a member, Cruz Peres, was teacher. He wrote for Baptist literature, and afterwards for Brother Powell to come and baptize him. Bro. Powell went, as it was his duty to do. Mr. Boyce charges Peres with drunkenness, selling liquor, and dishonesty. Most of people will take that with grains of salt. It is an unlovely thing to blacken those who go out from us. We submit that any man has a right to change his faith, and his church, if he so desires, and further, if Peres was what Mr. Boyce says he is, there is nothing to quarrel over. If such publications do not make Pedro-baptists ashamed, we do not know them.

Mr. Beal, another Presbyterian missionary, writes: "For three days Rev. W. D. Powell and his native worked with our people, and at last immersed three persons, two of whom returned to us in two weeks, and the other, an ungodly man who had no Christian instruction before his immersion, has since been expelled, so I am told, from the Baptist church. Since that time two or three of our members have been received as candidates by the Baptist church."

This was at Patos. Mark it: three immersed, two returned, one remained, but he had no Christian instruction before his immersion. What was he doing in the Presbyterian church without any "Christian instruction?" Is it not evident that the effort is to defame those who have gone out from them? We have seen a good deal of this sort of things on this side of the Rio Grande. Those men did very well till they chose to be immersed, then they were very bad and had no instruction. Such writing does no credit to any man. It is easily seen through, and will fail of its purpose.

The article goes on to attack Brother Powell's sincerity and truthfulness, and also, that of the brethren whose vindication he published some time ago. It is, throughout, bitter, coarse in diction, and self-condemning. It bears the marks of an effort to get an occasion of accusing the brethren. It attacks the character of men who were in standing in their churches till they changed their views. The piece smacks strongly of Romanism. When our brethren say they wish to live favorably in the estimation of their brethren, beyond the Rio Grande, this writer replies, "No doubt of it, you know where your bread comes from," thus imputing to the brethren the most sordid motives. This is enough unless it were better. We have this to say, that no amount of Pedro-baptist rage can close Mexico against full-orbed truth. We are glad of the good they do, and will fully supplement their lack of service as best we can. Happily, Mexico is open to religious effort. Let all who will, go in and teach, just as they do here. But while Methodist and Presbyterian publishing houses are issuing tons upon tons of denominational literature, they should not object to our doing the same thing; that is, unless they insist on being more than ordinarily inconsistent. In that case, they have chosen the right course.

We are not a little surprised that Methodist editors should give place to such writing. What good they can expect to do themselves, or the cause, it is difficult to imagine. With most of people when a man sets out in the worst style of political partisanship to hunt up the character of people with whom he is at variance, he shows that he is not to be relied upon. This Mr. Corbin has evidently done, and, in doing it, he has gotten down to very small things. Even to charging Brother Powell with a want of reverence for the Sabbath because he gets his bread Sunday morning. We little wonder that the editor of the Advocate thought such writing not suitable for a religious paper, but how he could think it could be made necessary is beyond our guessing.

THE LAME HEALED.

We are commanded in the scriptures to pray that the lame may be healed. This is a very needful admonition; first, because taking Christians altogether, they are a very lame set. There is not a perfectly sound one among the whole company. Every one is lame somewhere. Even the most useful of God's ministers have their weaknesses. One is an excellent man, but he is vain, marvellous to say, perhaps, vain of the success God has given to his ministry. We grow weary of hearing him speak of past successes, and say, "I don't like him, he is so conceited." You are ready to cast him aside, but the command is to pray that the lame brother may be healed. There is much good in him, but he is lame in one part. You do not kill your horse or drive him out on the common, when he shows lameness in one foot. No, rather, you consider how you may cure him of his infirmity. Will you treat one of God's children as you would treat a horse? Others are lame in different ways. Here is an excellent brother, but he is lame in the head. His affliction takes the form of having his way. He is really dictatorial and hard to get along with; but he is liberal, faithful to his duties, sound in the faith. There is no denying it—his wife would even confess it privately—he is disagreeably dogmatic and sometimes perverse. Perhaps he is a deacon, or, maybe, he is a pastor, possibly one of those fussy private members of which there are too many for the peace of Zion. What shall be done with the lame brother? Pray that he may be healed.

Look at that lame sister. Her lameness is in her tongue. She is amiable in disposition, active in church work, has a zeal for the Lord's house, is useful in many ways, but, oh dear, her tongue! She talks too much. Pastor and people dread her. They wish she would quit the missionary society, and give up all church work. What shall be done with sister?—say they, in an undertone. Pray that she may be healed of this lameness. We do not wish it understood that the sisters have longer tongues than the brethren. Such is not the case. The woman is yet unborn who can say more or worse things than the street corner stick-whittler. He needs prayer that he may be healed of the worst case of the "foul tongue."

Another form of lameness is the breaking down after running well for a time. It seems that the tension on the muscles has been too great. After a great effort, there is soreness, and the saint makes a poor out getting along. He needs prayer, that his sinews may be strung up again.

Whatever the form of weakness, let us not forget that prayer is a proper remedy. Human lameness is not cured except by an anointing from above. Rebuke and admonition are profitable, if they be blessed with the healing influences of the Spirit. Think what grace would do for the conceited brother, how it would soften the hard-headed brother, tame the tongue of strife, chasten the conversation of the coarse, lift up the weary, inspire the faint-hearted, give direction to the foolish, sober the giddy, and set all in order for God's glory. Wherein we see our brethren defective, let us not scold, nor cast them away, but pray that they be healed. And, if some are very lame, they all the more need our prayers.

It may help us to do our duty, if we remember our own infirmities. Paul would soften the feelings of Christians toward the erring by reminding them of their past lives, full of all that was bad.

Perhaps, not one of us but has felt his unworthiness to sit in the house of God with the saints. David received a great wound and was lame nearly to his death. God graciously healed. And which of God's servants has not limped much of the way to the better land? There is not an honest man in the world who will not readily confess that he is imperfect. Do we need the prayers of our brethren? What we so much need, let us give without stint.

THE BEST WAY OF COMBATING INFIDELITY.

When a college student, we had great ideas of meeting skeptics and skepticism; and we thought that, for this contest, a thorough knowledge of the scriptures and of the arguments usually advanced by skeptics, was the best preparation for this sort of warfare. We thought the best way to turn men from their unbelief, was to give them in sermons, or books, the most convincing proofs of the truth of the inspired Record. We have been changing our mind for many years. We do not now think that this is the best way to win men from such errors. We live, need, it is true, for a few great men to thoroughly investigate and show up the weakness and fallacy of the arguments against Christianity, and the strength of the proof in favor of it; but for the rank and file, we are persuaded that there is a better way. We are convinced that few men are infidels because they have investigated the system of salvation taught by Christ Jesus. Their unbelief is from a different and lower source. If men would only investigate, there would be few, if any, infidels. Men reject the word of God without a fair hearing. The strongest argument against it is the sin of their own heart. This is the root and starting point of infidelity. Men recognize that the teachings of scripture are opposed to their carnality. The purity of its doctrines, the sublimity of the moral code show them that they are not groveling worms living in the filth of the earth, while above them stand forth the grand teachings of Jesus. They reject it because it condemns them, and shows up their hidden foulness of heart and life. Its teachings would humble and humiliate them. There is no weighing of evidence pro and con, except the evidence that is plain on every page of holy writ, which there is no place found in it that encourages sin. They reject it because it is the easiest and most flattering way to ease of conscience. It is easier to do this than to give up their sin; it is more flattering, because rejecting the word of God feeds their own pride of heart. Many are largely influenced by this latter reason. They covet a reputation for extra mental acuteness, for far-reaching grasp of thought. They have heard some way that the Greek word which is translated skeptic, means a man who looks closely into a thing, who examines with keen scrutiny. But the modern skeptic has sadly degenerated from this description. It now means a man or boy who does not look closely, who is sadly deficient in the habit of applying a strong reasoning faculty to this or any other subject. But the young aspirant to the honor of being esteemed a youth or man of great mental powers, fails to see that this is the case. He fancies that he can attain notoriety cheaper this way than in any other way. One of Bob Ingersoll's crazy ravings does the work. His tongue is set to wagging, and he talks familiarly about sacred truths, quotes fluently the hashed up arguments of the aforesaid blasphemer, and fancies he is making a wonderful impression upon all who come in contact with him. Unfortunately for him, the lion's skin is but a thin covering over him, and the ears sticking out betray the kind of animal he is. Such is the class of infidels that we meet with now. There are few men of the class of Hume, Voltaire, &c. Fancy the average modern infidel taking in the arguments of Hume! He is of the brainless sort. He could not bear the "insupportable fatigue of thought" on this subject. He must refresh a few thoughts of others. So far as real argument is concerned, infidelity has conched her keenest lance, and unheathed her sharpest sword. They have fallen powerless. Infidelity has done her best, and the religion of Jesus has not only stood the shock, but has come forth from the conflict more deeply bedded and grounded in the hearts of men. The class of skeptics now are more cavillers. And this is the reason why we have changed our mind as to the best way to deal with them. The work begins and ends in the heart. It is a skepticism of the heart. Now real argument in support of Christianity falls powerless upon such. You may advance it all and still they remain the same. If they could comprehend them—which most of them cannot—it would

still leave them unchanged. It is worse than folly to argue with such. Solomon meets the case when he says, "Answer a fool according to his folly." But you will ask what argument will reach them? We say preach repentance. Get them to read Spurgeon's sermon, "Turn or Burn." That is the best logic. We were struck with Alexander Stevens' advice to a young preacher, "Young man, stop trying to prove the gospel and preach it." We feel sure that this is the best way to reach modern skeptics. Show them that they are sinners and lost, and with God's help you may save them. They have intellect enough to embrace the gospel, for thank God, "Even the way-faring man, though a fool, may not err therein." But an argument to his reason is the last to make, simply because he is most deficient in this very excellent quality. One argument we must not neglect to mention the argument of a holy and pure life. They cannot resist this. They are obliged to yield to this. Oh, the blessed power of holy consistent lives for Christ! They do disarm even the higher class of skeptics. None of them have ever been able to answer this argument, or to parry the force of its blows. It is the argument that the Lord would have us use. Preaching the gospel in its plainness and living the gospel in its beauty and power, are the two ordained arguments for reaching such men. Let us hold them both up to the world, till all men seeing shall bow to the scepter of King Immanuel.

We think little heed need be taken of the Robt. Ingersoll class, Christian men have done much to keep alive such men simply by deigning to notice them. It brings them into publicity a-d die. Let them alone. They die. It was Ben Butler, of silver spoon memory, we believe, who said, though many hard things had been said against him, he was proudly conscious that no man had ever said that he was a fool. We suppose that Mr. Butler spoke the truth. We are sorry that Mr. Ingersoll and his class cannot make the same boast. We remember several years ago, having carefully read the debate between that gentleman and Judge Black. Up to that time, we had, at least, some shadow of respect for the mental powers of that gentleman. We confess, in all sincerity, it died away then, and has been getting madder ever since. We were reminded of the humorous picture given by Mark Twain, of the effort of the guide to interest the imperturbable doctor in the Egyptian mummy; and the words of the doctor come to our mind, "Ferguson, if you have a specimen of a real live man, trot him out, and we thought that if infidelity had a real man we would like to see him.

But leaving this digression, in conclusion, we say do not be alarmed at the amount of noise the infidels are making. There is little lead in it. The infidelity that we have to fight is the whisky saloons, the alarming immorality and licentiousness of our day. Let us upturn these, and our would-be infidels will lose their prop and stay.

A SOFT NUT NOT CRACKED.

Under the title of "A Soft Nut," the Watchman, of Boston, makes answer to the Episcopal Recorder. That paper published the following:

"In his deeply touching and interesting account of 'Four Memorable Years at Hilo' on the Island of Hawaii, the Rev. Dr. Humphrey describing the great ingathering of souls in 1838-39, says: 'The sick, the aged and the infirm were baptized and received into fellowship at their own villages. Some believers were thus accepted who could neither walk nor be carried, and who lived far in the mountains where the only road was the deep drops trickling from the roof of the cave.' Well, brethren, were the aged and infirm believers baptized or not? If they were, it was not by immersion. Dipping was in this case, at least, an impossibility. It would have taken weeks to fill even a bath-tub. What did become of these dear disciples? Did they get into heaven or not?"

The Watchman replied at some length, the sum of which is in these words: "To the above questions we would answer without hesitation that the persons mentioned were not baptized, and that their being unbaptized no more impaired their title to heaven than the want of baptism clouded the prospects of the penitent thief upon the cross." That is certainly quite to the point, but is not satisfactory. The nut is not cracked. If so, our brethren of "much water" are involved in strange inconsistencies. Immersion baptism is not necessary to a heavenly title. Indeed it is no wise "impaired" that title. Why then make it the distinction and differentiating feature of ecclesiastical organization? Why such zeal compassing so and land for proselytes to that view? If it doesn't appreciate or depreciate one's hope of heaven, it is manifestly absurd to make it the essential condition of citizenship in Christ's earthly kingdom.

But according to the Watchman's view, immersion only is baptism and must be administered. If, however, the physical conditions preclude, it may be omitted without impairing one's heavenly title. There are some places and circumstances therefore where the ordinance cannot be administered. Then follows the conclusion that God has instituted a rite which is only to be complied with in certain localities and latitudes.—New Orleans Christian Advocate.

COMMENTS:

1. Pedro-Baptists have a long time tried to make out a case of impossibility against immersion. Here it is again. It will strike all people of plain, common sense, that a land so destitute of water as to afford not so much as a bath-tub full in weeks would not be habitable. Such objections go down quickly before one serious thought. You could not induce a single Pedro-Baptist in the State to live in such a land. Look at the narrative and see how self-contradictory it is. The converts were received at their own villages and baptized. There were whole villages of people living where it would require weeks to fill a bath-tub! Is this the best our friends can do? Well, has one said, "Error may make a fair show, but it can never have the consistency and solidity of truth." This story goes to pieces of itself. Besides, our Lord went nearly one hundred miles to be baptized of John in Jordan. Perhaps all these people might have reached "much water" by a shorter route.

2. We are thankful that the sensible words of the Watchman found their way into the Advocate. They express the Baptist faith fairly. Baptism does not save, indeed, it is only to be administered to those who are already saved. "Why insist on immersion then?" Do Pedro-Baptists believe baptism saves? Many will deny that they do. What does Dr. Galloway think? If it does not, why insist on sprinkling and pouring?

We have consistent reasons for our conduct. The first is, Christ has commanded it. That is sufficient. One word from Christ is worth more with us than all human reasonings and quibblings. Are we to go on the plan of doing nothing unless it contributes to our salvation? Away with such a notion.

Another reason is, we show our friendship by obedience. "Ye are my friends, if ye do whatsoever I have commanded you," is it nothing for redeemed souls to show their friendship for their Savior?

Again, Christ has appointed baptism to differentiate those who accept him as their Lord and Savior. They thus openly confess him and put him on. Once more, baptism is monumental. It shows up the resurrection. It is a "mould of doctrine" which ought not to be displaced by another of human make, and which will not contain the doctrine designed to be taught. These are a few reasons; but whether we could see the proprieties or not, Baptists, simple souls are shut up to obey their Lord. May we never outgrow such simplicity. We are happier in it than others who seek occasion constantly not to obey.

3. It is noticeable that Pedro-Baptists can scarcely separate between getting into Christ's earthly kingdom and being saved. The thief on the cross was saved, but he was never a church member. He was never baptized. His circumstances did not permit his being baptized. That argues nothing, however, in favor of neglecting the rite, when it can be received. And, in like manner, if people believe, and for any reason cannot be baptized, they should not doubt the mercy of God, and, still less, should they fly to a human invention to supply the place of a divine rite. The conclusion of the whole matter is this: Fear God and keep his commandments. Mark the word keep, not change his commandments.

WHILE it is no doubt true that Baptists have more of the truth than any other denomination, and while their practices are more nearly conformed to the teaching of Scripture, it is by no means necessary that they "unchurch" everybody else.—Journal and Messenger.

If Dr. Lasher will give us a definition of a church, which shall be conformed to the teaching of Scripture, and which does not at the same time, "unchurch" everybody else, we will vote for him to go up head. Will he try?—Western Recorder.

Well, take this which we clipped from the columns of that same Western Recorder. We do not say that it is our definition, but it ought to be satisfactory to our Bro. Caperton.

A New Testament church is a body of believers who have, each for himself, exercised repentance toward God and faith toward the Lord Jesus Christ, and who are banded together in brotherly love to maintain the ordinances of the gospel, in order that sinners may be saved, and Christians may be edified.—Journal and Messenger.

We think that we can beat that. How is this, Bro. Lasher? A New Testament church is an organized body of baptized believers where the ordinances are rightly administered and discipline enforced. It strikes us that Dr. Lasher's definition omits entirely one very essential point: namely, that a church is composed of baptized believers. If you omit this, then the door is thrown open to any organized society.

Lexington, June 6.

Victory for prohibition is ours. Luther Benson lectured Wednesday at 11 o'clock, and at night Thursday, Friday and Saturday. We circulated counter petitions, and out of 180 legal voters we got 107. Four saloons men signed our petitions, and one of them took our petition and worked all day for it. Our ladies turned out and gave us two days solid work. The petition has been filed and the Board has ordered the Sheriff not to grant any more license to any person. To God be the praise.

R. L. ALLEN.

COMMENCEMENT.

I write from Brownsville, whither I came to add a mite to the interesting commencement exercises. The Art League and Alumnae Reunion came off Friday evening last. I reached here Saturday, and so missed, what is universally spoken of as a delightful entertainment. A good number of pretty pictures adorn the walls of the large concert hall. There were music and essays, all of which are well reported of.

The Commencement sermon was preached in the College hall at 11 o'clock, Sunday, to a thronged house. There were not fewer than 600 people present, and a more cultivated audience one would hardly find in 500 miles travel. Brownsville is the home of many elegant families, and the seat of a number of educational institutions. There was once great wealth here, a fair share of which remains.

Our Baptist people rank well from every point of view. The Baptist meeting house is of brick, and one of the most tasty buildings I have seen. The church is strong in numbers, social position, property, and, most of all, piety.

WORDS AND WORKS.

At Steen's Creek the brethren last Sunday pledged nearly a hundred dollars for State missions. Pastor Green is to see some who were absent, (and some who were present, too,) and there is no doubt of the hundred dollars. I had the pleasure of being with the brethren on Saturday and Sunday. The Sunday-school gave \$2.95, and the Ladies Society \$10. I brought \$36 of the \$100 for the Board.

The brethren are to forward the rest in a few days. Brother Green has a noble people. My old school-mate, C. B. Freeman and Philip Dillake, stand by him nobly. An evening at tea with Dr. Ail's a lovely and intelligent Christian, taught me to admire his quiet worth. The community have a fine academy, of which Brother Freeman is the principal. Pastor Green and his consecrated wife are held in great esteem. From Steen's Creek a few other churches he will put into the treasury of the Board \$200. Twenty other pastors doing this much would lift the entire amount. Where are they? Brother A. W. Holcomb, whose membership is at Steen's Creek, handed me \$6.15 for the Board from Mountain Creek church. He is fully in line with the work.

B. D. GRAY.

A good day at Hopedale church, Copiah county, on 24 Sunday; \$33 for the College.—I. H. ANDRUS.

Let all who have funds send them up at once. Collect the pledges. There must be no time lost.

Vaiden church sends \$9 for the college. The friends of the College must come up to her help. She is in need, but we are in debt to her.

As next week is Commencement at Clinton, according to custom, there will be no paper issued. We wish to say, very earnestly now that no time should be lost in collecting in money. Brethren, do not wait a day. Up and at it. Clean house, and glean every field. This is enough.

COMMUNICATIONS.

The following amounts are acknowledged: Winona church, by Sister M. E. Williamson, \$10; Captain John Powell, \$1. Others address me at Palestine, Texas.

W. E. PERRY.

Brother J. N. Sloan.

President C. H. Otkin, Chaplain of 45 Mississippi regiment, thus writes of the brother whose name heads this article. We know Bro. Sloan, and a truer man does not live, in our judgment. He deserves well of good people.—Eus.

Captain J. N. Sloan, of Pontotoc county, comes before the people of Mississippi as a candidate for the office of Auditor. His credentials are unlike those of any other of the honorable gentlemen in the field for this office. They will secure for him a hearing wherever gallant services are appreciated, and wherever gratitude is the generous and spontaneous tribute that many hearts bestow upon the valiant.

Captain Sloan entered the confederate service as a private. He was soon after elected Captain of Company G, 45th Regiment of Mississippi. He fought in every battle from Shiloh to Chickamauga. On the field of Chickamauga, he was wounded September 20th, 1863. His face was mutilated for the fatal shell made a terrible gash from the corner of the right eye to the edge of the lip, so that the nose dangled in the face. The chin was torn from the face, so that it hung on the breast. Every tooth was torn from the upper mouth, and part of the tongue was removed. Four surgeons pronounced his case hopeless, and left him to perish. A friend inspired him with hope, and came to his rescue, providing him with private physicians, and securing for him a private house, where he could be cared for.

From Sunday, 11 a. m., when he was wounded, until the Tuesday following, about 2 p. m., he had neither food nor water. One of the private physicians, formerly a surgeon in Forest's command, said Sloan's case was the most remarkable one on record.

Nearly twenty-two years have passed since he was wounded. During this period, it has not been his privilege to eat at the table with his family. He cannot eat, he can only swallow. Three times a day, in an inclined position on two chairs, he is fed as an infant. These cruel mutilations are the seals of loyalty and of faithful services to the State of Mississippi, of whom he is a citizen, and of which he asks an office, that he may support himself and family.

For sixteen years, he served Pontotoc county as Chancery Clerk. He is endorsed by his county, by the merchants of his town, and by the prominent attorneys, as thoroughly competent to fill the office. He is a high-toned gentleman, whose private and public reputation is without reproach. He is thoroughly honest and thoroughly competent.

CHAS. H. OTKIN.

Lea Female College, June 8, '85.

To President W. E. Clinton, Miss.

Will you be kind enough to answer the following questions in the next issue of the Record?

1. Is the modern dance and party plays with song or music and song both sexes mingling together merrily, revelling of the kind spoken against in the Bible?

2. Is revelling in the eyes of

God

for

the

same

reason

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that

